6
French Herald
K

THE FRENCH HERAVLD SENT TO THE PRINCES OF CHRISTENDOME.

Printed according to the
French Copie.
1622.

BRITISH MUSEUM

THE FRENCH HERAVLD SENT TO THE PRINCES OF CHRISTENDOME.

MY *people are fooles* (ſaith the Lord) *and ſhall periſh for want of counſell.* Alas who ſeeth not this propheſie fulfilled; who beholdeth not Chriſtendome running headlong into her owne deſtruction, in the meane while, that the enemies thereof ſubſiſt by meanes of their humaine wiſdome, and the Lord vpholding them, who ſhall giue counſell, ſhall it be the Lord? that is grieued and offended for the wicked life of man.

Shall the Pope doe it? he is one of the contrarie parties, ſhall we expect it at the hands of wiſe politicians? are not the greateſt part of them, for their owne intreſts, engaged to the one or other ſide? but there is inequaletie amongſt them, (It is true,) but ſuch as is betweene the wolfe and the ſheepe, one ſeekes onely for his owne preſeruation, the other for nothing elſe but to deuoure all. Here I lament the bad ſucceſſe of them both, of the wolfe, becauſe God doth not ſend a Lyon out againſt him to teare him in peeces, of the ſheepe, that they doe not kill and eate him vp at vnawares. To giue aduiſe vnto them both were a worke of charitie, and thou chriſtianerie the common mother of vs all, open thy bowells, to diſpoſe them vnto peace, hold *Eſau* from killing of his brother, and ſend *Iacob* among his kinſmen, that thou maiſt not be depriued of them both in one day, what wouldeſt thou doe then, poore widdow, being bereft of thy children: Thinke vp-

on (I aduiſe thee) the miſchiefe which is the cauſe of this. There are three, that is, manners of life, and conuerſation, religion and ſtate. The diuell author of ſinne at the beginning, in euery nation hath indued ſome to drunkennes, which hath drowned all offices of charitie, and abandoned all indeauor and exerciſe of pietie. Others, he hath made ſo ambitious, that they ſeeke all the meanes they can to maintaine their dignitie, ſparing neither God, his ſaints, nor his ſeruice, but employeth them to vphold him: Sodom and Gomora iuſtifie the manners & behauiours of diuers of them. The couetouſnes of others, makes them to forget God, to hide their dealings from men. The wrath of others, moues them to make religion a ſtep to their prophane greatnes: for you are prophane, that haue a great deale of godlines in your mouthes, but deny God in your hearts. Your *Balams* intent is, to make you fall in loue with ſtrange women, and ſo to draw the wrath and puniſhments of God vpon you.

Chriſtian religion hath brought forth 3 ſiſters, whereof the two laſt are twins, but by men they are called Catholickes, Lutherians, and Calueniſts. The poore and ſmall number of Calueniſts, thinke on nothing els but to defend herſelfe againſt the blowes that men ſeeke to giue her, to keepe in the houſe, where ſhe is aſſigned to be, ſhe is eſteemed and held to be a criminall like *Mephibezeth*, ſhe is areſted in Ieruſalem, and there is nether bands of nature, meeknes of Spirit, nor law, required of her ſeruitures, that permits her to come out of her houſe of humilitie and ſeruitude, to take place in honorable throanes, to be employed in good offices, to participate with greatnes (the benefit of our common father,) ſhe dares not ſpeake to her mother but ſecretly, pray vnto God but in the fields, baptiſe her children but out of the townes, to maintaine herſelfe in this deplorable ſtate, what then muſt ſhe doe? ſhee muſt not crie out againſt her ſiſters, ſhee muſt ſuffer herſelfe to be beaten by Kings and Princes, to haue her

riches

riches and Iewels taken from her, the (gages of her masters word) and she must not speake one word, for if she doe, her tongue shall be cut out, alas poore desolate woman.

The Lutherian extendeth her bounds further abroad, she loueth not the Calueniſt; she hateth the Catholike, the one hauing first beaten her, the other because she cannot endure to see her prosperitie, she is well grounded in the one, & hath nothing but envie of the other, for her foũdation she would gadly see them both faire buried, to effect this, sometimes she agreeth with the one, and then againe with the other, to watch them both, attending the occasion to shake off the yoake of the great one, and to giue the lesser a blow on the eare, vseing the cloake of state to couer her maxime of religion; Oh most dangerous deceite: but her maske being once puld off, it will cause *Iesabel* to be throwne out of the window, by him whom thou most honoreſt.

The Catholicke, hath other designes, she will streech her wings abroad in all places, she will haue no companion, much lesse a controler, she must driue away the Lutherians for hauing iniured her, calling her wife and spouse of Antechriſt, and she must punish the Calueniſt for calling her an Idolater, and as there is but one pastor, so there is but one flocke of sheepe, whereof the Pope is auouched to bethe head and guide.

To effect the same he holdeth the good sheepe tyed fast to his greatnes, by Saint *Peters* chaine, those that are scabby, by the feare of the whip of excommunication, the most sencible by the golden calfe, and all in generall by auricular confession, greatnes of reuenewes, and support of houses.

We must bring the others vnto vs, they say and therefore aske the Lutherian, what communion will you haue, with a sister, that is of so different a humor from you. The Samaritans and the Iewes, are some what a kin one vnto the other, come lets vs together build vp Ieruſalem, let us

agree together against this presumpteous wench, that will beleeue nothing but her owne reasons, we promise you to let you goe to worship in this mountaine, to goe to the Temple of Garezin, trust our words, we obserue it well to the Iewes, our common enemies, and why not to you that are our friends, but death is in the kettle, the flesh is made ready for the banket, we will not make the birds wild before they are in the cage, when we haue taken their armes and legs from them, we will bind them like *Sampson*, and put out their eyes. Sister the aduantage that thou shalt haue, is, that they will eate thee in the desart, but keepe thee vntill the end.

To the Calueniſts? giue not a good word, wee must beate her and breake her ribs, and looke on her againe to see if she be through dead, if she flies into *Bohemia*, we must cut her in peeces by the sword of the state, if she retireth into *Germanie*, we must perswade her that she blasphemed God, and the King, and with *Naboth* she must be stoned to death by the principallest of the country, by *Iesabels* commandement. If she flieth into *Swytzerland*, we must make her beleeue that she hath carried our gods away, rauished the rights of our house, and then they must make her returne againe, and suffer her to be beaten. Shall she hide herselfe in the mountaines, shall she couer herselfe with the height of the Alpes, shall she alledg her long soiourning, her nest built by her aunceſters, we must send a bird to murther her with a blow of his bill, and for want thereof come and lodge in the fields. If she goeth into *France*, vnder the safegard of that great Monarch, it is an easie matter to tell him of his oath, and to propheſie vnto him his damnation, if he should fauour so wicked a woman, to threaten him with Saint *Peters* sword, if he doth not vse Saint *Bartholmews* sword. If that fish chanceth to swime into the little world of England, we will send a knife, out against that nouriſhing Father, if he will not haue our keye to open his house, we will send the

fryers

Fryers Minors, that know how to bring it to paſſe, to conclude, little doue, they will haue thee to powre out thy bloud vpon the Aulter, and to take the wings of the wind to flie into the North. *David*, doe thou withdraw thy ſelfe amongſt the *Philiſtians*, out of the houſe of the eternall, or elſe thou ſhalt neuer haue reſt in Iſraell.

The State encloſeth all, it is the flying Eagle through all the corners of this houſe, and viſiting all the familie, ſayth, that there is but one God, and that we muſt haue but one religion, and one King, my houſe is of long continuance, It hath vpholden the Empire, it hath poſſeſſed the moſt Noble Kingdomes in the world, which beareth the title of Catholicke, and ſhall it not take the effect? what hindereth it? The *Germains*, *Italians*, *Frenchmen*, *Engliſhmen*, and their adherents, then we muſt take away all theſe obſtacles, that the propheſie may be fulfilled.

Who is he at this day that is ſo ignorant of the affaires of the world, that knoweth not, that the King of Spaine onely pretendeth to make himſelfe ſole Monarch of the world, that it is the proiect wherevpon (all the enterpriſes that are made from day to day throughout the world) are grounded, he beleeueth that he hath his right, by the long poſſeſſion of the Empire, by the force of his houſe, the greatnes of his eſtates, the ſubtilty of his counſell, the fidelitie of his people, and his great aboundance of treaſures, he thinkes no man to be a lawfull King but himſelfe.

The *Germains*, *Netherlands*, and *Zwitzers*, withdrew themſelues from the Empire by the cowardiſe of ſome Emperors. The Common wealthes haue abuſed their bountie and freedome, hauing a reſpect to other deſignes. The *Frenchmen* are to preſumptious. The *Engliſhmen* by order of decencie ought to doe homage vnto him. The *Sauoiard* ought to bluſh for ſhame, for meaſuring his ſword with the *Spaniards* ſword. The *Italian* Princes ſhould be to raſh, if they proceed with their deſignes to

 preuaile

prauaile of his blessing, the right of commaunding all men belongeth vnto him.

If they doe it, euery one of them shall peaceably feed vnder his owne fig tree, he is no Tyrant, he asketh no tribute, he is content that his titles of honor may be increased, by adding thereunto Emperour of *Germanie*, King of *France*, *England*, *Denmarke*, *Swethland*, *Bohemia*, and *Hongaria*, he quiteth the kingdome of *Insbot*, the States, the Common wealthes, the Princes, and the Barons shall haue their priuiledges, doing homage vnto him. He is the the most mild Prince, his estate most iust and vpright, and people most accomplished that are in all Christendome.

But the difficultie consisteth in bringing the same to passe, but thus it must be done. The Emperor is the greatest Potentate in all Christendome, he is of his house, he must put downe the Kings of *Bohemia* and *Hongaria*, those two armes which he had bound. *Bohemia* shalbe easely won by money, that shalbe sowen in that auaritious Country, and the honor that shalbe promised to the principall persons of the land, the people will follow their trayne betweene both, the rebels shallbe punished, their goods confiscate, wherewith we will pay that which we corruptly promised.

Germany is full of free Princes and Common wealthes, how shall we bridle them, we must offer the whip to the Calueniſts Princes, to the Lutherians the purse, to the Catholike the Popes Bull, so then they are ours, if any of them be stif and will not bow, examples, discourses, and the sword, are puisant arguments to dispute withall. The *Zwitzers* are vnited in league together, so they are, against others, to mocke the *Frenchmen*, laugh at the *Sauoyans*, and ieft with all their neighbours, but if we say vnto the small Cantons, we will let you liue in your Sates, exalt your condition, giue you the spoyle of your fellow Citizens, assist you against their forces, and Dagon will blesse you, to what thing will they not be drawne, they will

falcefie

falsefie their faith alliances being cast into the fire, they will run vnto the pray, as young Eagles run to carrien.

The Sates haue a strong bulwarke, and in a manner impregnable, we must not begin that way, we had need of as many Stratagems, as there are graines in a Pomegranat, against this *Orange* and his adherents? The Country is like the land of *Canaan*, there is some deuine protection, that semes to impeach the course of our Empire, all that is nothing, for a knife will cut his throate, a fig will pierce his intrailes, a Mule laden with gold will win tongues in the Country to speake, hands to strike, and feete to run.

Italie is ours, if that begin once to stirre, we will haue recourse to our necessitie, we will lessen the money thereof by borrowing, we will require men neuer to send them againe, we will employ the holy *Pantofle*, to blow a spirit of obedience into their hearts. The Vnion betwene our two crownes agrees like the Sunne and the Moone, we will yeald vnto him to haue light in the lanthorne, let him cause vs to finde out the Monarchie, after that we will reckon together; and she as the strongest, shall beare the blowes of our armes.

The Duke of *Sauoye*, will put himselfe into the ballance to serue to make waight, he depends vpon the infernall gods, he lifteth vp his hand against vs, but it is but in iest, wee will impose silence vnto him, vpon hope to be our companion in the benefit. Money shall raine into his purse, by the passage of our Souldiers, his officers shall be faithfull vnto vs, wee will giue him the towne that long time hath bin a thorne in his finger, of Prince of *Piemont*, wee will make him Bishop and Prince of *Geneua*, Religiously for the sword and the masse, cannot liue together without Scandall.

The great and puisant King of *France*, seeth to merit some thing in our house, his person and ours are equall, we will neuer remoue our Fathers bounds, our alliances bind vs together, euery one shall perticipate in the cake,

I wil part it take all to my ſelſe, and giue nothing to o-thers, I will let him deale with the Huguenots, treate of places of ſecuritie, and ſay that they thought not to keep them, to offend him, if they refuſe him, then he ſhall be troubled to take them, ether by force or fraud. If they yeeld them vnto him, it is as much as to take the dogs that were the gardians of the ſheepe, from them. The neceſſetie of great affaires conſtraines the King to em-ploy the impreſt mony otherwiſe then for the mainete-nance of miniſters, there needs but the fourth part, for the principaleſt amongſt them, to keepe them from barking, the reſt dare not blow: we will not touch the libertie of conſcience, we will preſerue the obedient child vnder the benefit of the edicts, we will cauſe the rebels to feele the force of the *French* armes, and the concluſion ſhall be, that will make them agree, to their owne domage.

The *Engliſhman* withdrawes himſelfe out of the world, can he well eſcape our hands: let him not be perſwaded that it is now as it was in the time of Queene *Elizabeth*, her people loued her, her ſubiects feared her, her courage made her redoubtable, her neighbours receiued great blowes for ſeeking to offend her. This truſteth in our promiſes, beleeueth our words, giues eare vnto our Am-baſſadors, which maketh his eſtate capeable of our domi-nion. Thus we haue attained the degree of our intent, and are come to the end of our enterpriſe, long ſince pro-iected: whereunto the ayde of the moſt puiſant God, and our wiſedome, without doubt will bring vs, reioyce you that are our ſubiects for the greatnes which we prepare for you, euery gentleman ſhall be a prince, in that happy day. You that are vnder other mens Dominons, ſtretch out your armes vnto vs, we will place you in an Aprill, where you ſhall no more feare the heate of the Sunne of warres, in a ſure hauen without feare of Tempeſts, euery one that will not bow vnder this yoake, ſhall be rooted out, for the mouth of the Lord hath ſpoken it.

You

You heare this Thundering voice of *Spaine*, this Romaine Trumpet, hearken likewiſe vnto me all you people and Nations, that I may freely giue you my aduiſe. Would you haue the diuell to be your maſter, all of you will ſay, no, then flie from, and ſhun the cauſes that may make you his ſlaues : forſake drunkennes, ambition, couetouſnes, lutt, profanation, and Athiſme, which make your liues abominable, and filthy, and your conuerſation infamous before the iuſt *Lots*, that conuerſe amongſt you as n Sodome.

Youi Princes obſerue you godlynes, and you that are ſubiects ſubmit your ſelues vnto them, and the great King of Kings will ſhortly tread Sathans head vnder his feete. And you Churches, would you loſe your Sanctuarie, and make your candleſticke to be taken out of the place, and your lampe to be put out for euer ? by no meanes. Then thou Catholike, content thyſelfe with thy wide and ſpacious Sea, ſtirre not the ſand becauſe it is ſmale, it is giuē thee for a Herauld ſent by the Soueraigne God, & a bridle to thy chollor, learne and know that the Apoſtles and thy anceſters planted the faith of Chriſt, by the ſword of the Goſpell, and not by the King of *Spaines* ſword, that by good life and conuerſation they conuerted the Iewes and Pagans, and did not by fire and ſword take away the liues of ſo many Innocents, which cry for vengeance before the heauenly throane, whoſe bloud ſhall be required at thy hands.

You Lutherians, haue you loſt your wits and vnderſtandings, to hold with thoſe, that obſerue for a maxime, that they muſt not keepe faith nor troth with Heritickes, are you ignorant of that which they haue done to your Prediceſſors, are you not informed of the treatie made in *France*, in 1572. Among the Griſons the laſt yeare, and in *Languedoc* not long ſince, doe you not know, that they ſeeke to perſwade you, like as *Dalila* did when ſhe betray *Samſon*.

Haue you forgotten, that we are your bretheren, and your ſelues like *Doeg* to be ſent againſt the anointed of the Lord. Shall you be in the land, will they there pardon you, ſhall not you be dealt withall, as we are, when you ſhall no more haue our ſupport, which ſhould make you conſider, ſaue your ſelues and your Religon, will you caſt your ſelues into the fire, to ſhun the ſmoake? Doe you loue them better that ſeeke to bring you into, and make you drinke of the cup of *Babilon*, then vs, that intreate you by the bowels of our mother, open your eyes, plucke vp your hearts, and with vs weepe and bewaile the miſeries of Ieruſalem, let vs vnite our courages, to preſerue the throane of Ieſus Chriſt, againſt the inuaſions of his enemies, let vs loue together by good corriſpondence, whereby wee may cleare our doubts, let vs end our differences, and eſtabliſh a good foundation of our faith, we haue all the principles Common, let not opinion and ſtubbornes draw and carrie vs away, to refuſe that, which concerneth the ſaluation of vs all.

And thou Caluenniſts, it is thou that haſt moſt to doe, as hauing the greateſt number of enemies, but yet thou muſt labor. Thou haſt but two humaine meanes, the one, that thou obſerue diſtruſt for a maxime, and beleeue nothing (further then thou ſeeſt) that ſhall be propounded vnto thee, ſuffer not thy ſpirit to be ſeaſed, with the feare of euill, no more then with ſecuritie, when there is none, if any man kiſſe thee, looke in his face, to ſee if he be not a *Iudas*. If any man ſpeaketh peaceably vnto thee, looke if the ſword be not in *Ioabs* hand. If thy frends perſwade thee to yeeld vnto the courſe of the water, looke well about thee to ſee whether the way be not paued with falſe mony, examine the prepoſitions, ſound the perſons that propound them, marke the natures of thoſe that bring them, weigh the ſhaking of that which is paſt, with the gages of preſent promiſes, hold thy ſelfe within the bounds of the Common Law, and demoure not, for feare,

feare, least one vndermine thee, either at the botome, or on the top of the wall. The other hold fast, let the mother liue with her young ones, spare not mens writings, and all sorts of arguments, interpose the authoritie of the God of Israel, his sacred word, the bands of promises, to ioyne those peeces together that are furthest asunder, if any one be rotten, to heale him, cast not thy selfe headlong into death, to spare him, expose not the rest into danger. If there be any that will say, but what shall we doe *Elias*? What a number of enemies are there, let vs yeald to saue ourselues, let vs preserue our bretheren that are vnder the Wolues pawes: cry out and say, alas, I would gladly saue both the mother and the child, but I see them both in danger, if I seeke not to saue the one. They promise to spare the feeble, because that without paine they may send them to dine with the dead one morning or other, they will haue nothing to doe but with the *Samons*, one of their heads wayes more then fifty others. If God be with vs, who shall be against vs, will they not stretch out their armes vnto vs in this neede? Aboue all things let vs not wake the sleeping dog, but in the caues, let vs resist those that persue vs, as *Dauid* did King *Saul*, and let vs fight for our soules, God will preserue them, or giue them vs againe in the happie resurrection without being seased vpon by the wicked Spirit.

These are great proiects, but all the world knowes, that they are subtill deuises, there is no politician, that hath not long since proued them, but what remedie to withstand them? It can no more be done then the prosperitie of *Alexander*, or the good successe of the Romaines could euer be hindred? here conscience and courage march equally together. If the counsell be of God, it cannot be avoyded, and let vs beware, that thinking to resist against men, we doe not resist against the ordinance of him, that transfereth kingdomes to whom he will. If it be of men, it shall be ouerthrowne, and we

or ſome others ſhall by the arme of the Lord. To take the Nimrod by the necke. If it be of God let vs goe and meete him, to ſubmit our neckes vnder the yoake of Babilon, let vs not onely turne backe without oppoſing our armes againſt thoſe of *Ieroboam*, the vſurper of the Kingdome: but let vs yeeld vnto the Romans, and by their authoritie preſerue both our liues and our alters. Iſraell was led into captiuitie, Ieruſalem was deſtroyed, the Temple was broaken downe, her ceremonies left off, and the Arke taken. Let not this pretended *Germaine* Vnion ſeduce vs: truſt not in your houſes and treaſor, your heriticall Nations, beleeue not thoſe that meaſure their courages by the elles of the bulwarkes of the Goſpell, truſt not in that nation, (although it be warlike) which loueth it ſelfe, but like the Gebeonites preuent *Ioſuaes* ſword, for he is not come, but with commiſſion from the Eternall, that ſayd vnto him, goe, and thou ſhalt conquer kingdomes. Oh God, if we had a *Ieremie*, who would not goe vnto him to know, whether the mouth of the Lord hath ſaid it? If we had a *Samuell*, who would not goe to that Oracle, to ſay, Lord, I will doe all that which thou ſaiſt. The Eternall is King, and we are his people, wee will obay, whom he hath choſen. But we neuer read of any propheſies which threaten vs, with a fift Monarchie, we haue no propheſie that the Spaniard ſhall rayſe the fourth vp againe, and ſwallow vp the Romaine, hath not God ſhewed the contrarie, wherein ſhort time the Spirituall and Temporall heads, haue bin preuented in the greateſt points of their hopes.

He will preſerue nothing but the armes and the hands to hold the rod of his furie, not to ſubiect vs vnto them, but to receiue the puniſhment that we haue deſerued, our fathers neuer taught vs to loſe the libertie, that we may haue from God, but to poſſeſſe it with a good conſcience. If ſtrength and force faile vs, God is ſtrong enough for his Iſrael, if he doth puniſh vs for a time be-

cauſe

cauſe of our ſinnes, by that *Antiochus*, at the laſt he will be appeaſed with his people, how many times was Iſrael ſubiect to the Philiſtians, and how many times did God reſtore them to their libertie againe? he ſold them for their ſinnes, and brought them againe to his compaſſions.

Then knowing not the particuler will of our Maſter, let vs follow the generall with *Dauid*, let vs leaue the Arke with the Tabernacle, that it be not loſt, and let vs pray, weepe, and cry out and ſay, Lord weaken the counſell of *Achitophel*, let vs with *Iacob* fight valiantly, and God will doe all that pleaſeth him, with *Iehoſaphat* we will cry out, Lord, we know not what to doe, but our eyes are lifted vp vnto the Lord, with *Heſter*, let vs faſt, let vs goe to the king, if in doing ſo we periſh, we will periſh, as *Zenobie* ſayd to the Emperor *Aurelian*, thou and I may begin warre, but God giueth the victorie, If I ouercome thee, it will be a ſhame for thee, If I be vanquiſhed it will be no honor. Therefore let euery man in his calling indeauor puiſantly to reſiſt Tirranous proceedings.

Great Princes, you would not for any thing in the world loſe your liberties, and yet you take the courſe to doe it, either for want of courage or counſell. Prince of *Spaine*, thou that haſt extended thy limits euen vnto the place, where God hath ſayd vnto thee, that thou ſhalt not goe no further, goe not againſt the anointed of the Lord: for he hath not ſent thee, thou ſhalt not proſper, the land belongs vnto the Eternall, and he hath diſpoſed of kingdomes at his pleaſure. The fourth Monarchie hath but his bounds, build not vpon the walles of *Ierico*, where thy ſonnes ſhall pay the forfeiture.

Germanie Princes, are you bewiched with the reſpect of the image of an Eagle, doe you doubt his clawes, are you afrayd of his bill? Doe you not know that all of you are bretheren, and that if you ſuffer one member of your

body torne, all the reſt will feele it, and at laſt you ſhall all die in *Slauonia*, preuent perfidrous Treaſons and diſloyakies, whereof you are accuſed, take away enuie and cowardlines wherewithall men blame you, call backe your bloud, bid your bones ioyne together to you, and you to them, can your conſciences iudge of the equitie of the cauſe by the firſt ſucceſſe? ſtay till the end, and you ſhall know, that the hand of the Lord is for his anointed: then be not the laſt to bring backe the king, will your wiſdomes permit you to burie this eſſentiall diſtinction, it is another thing to be king of *Bohemia*, and Emperor, for the quarrell is not with him, in other qualetie, then the firſt, Will your courages permit, that after ſo notable promiſes, you ſhould turne your backes in the day of battaile? Doth not your natiue country moue you at all? will not his aliances farre extended pricke you forward? Be all well vnited, for the intereſt of your conſciences, your honor, and your duties, hold faſt together, for your common libertie. Will you ſuffer the Turke, to take part with you vpon neceſſitie, or to eate you becauſe of your crueltie? will not God aske an account of you, for the blood which he ſhall ſpill? For the Churches which he ſhall ouerthrow, and for the Moſques which he ſhall ereſt. Your eyes ſhall ſee it, but he will not permit you to enioy it, his Cimiterre will deſtroy you in a moment. This *Attila* the ſcourge of Chriſtians, will make vs dearely pay for the peace obtayned, at the price of your conſciences and remembrances.

You *Zwitzer* Bulles, you were feared, Princes and Kings made much of you, you are in danger now to be bitten by them, if you ſeeke not to driue away from you all ſeedes of deuiſion, tie the aple of diſcord to your Cabinet, and bind this maxime as a chaine vnto you, we are all bretheren, let vs reſiſt againſt our common enemie,

You States, whom God hath fauored with ſo much

good

good ſucceſſe, that he hath raiſed you vp a valorous *Danid*, to leade forth your battailes: that great God hath put thoſe Townes, and Countries into your hands, which he hath taken from the King of *Canaan*, abhorre the remembrance of his bloudy battailes, that you may not put any truſt in deceauers, eſtabliſh perſons of good qualeties with the puritie of doctrine, baniſh thoſe little conceites of Hiſpanioleſed loue. The double duckets will make you haue double hearts, but ioyne prudence with your inuincible courages, vnite your hearts together, haue reſpect to your aſſemblies, and make account of the puiſant arme of warre for your preſeruation.

Italie, how happy art thou to be alone to thy ſelſe, thou art vndone if thou doſt not ioyne better with thy neighbors, and apprehend the greatnes of him, that hateth thee, and ſo long time hath warred againſt thee, hold on the ſide, that the balance may not fall one the one ſide, and thou on the other ſide of thy decay.

Savoye, thou art a valiant Prince, his houſe, his courage, his alliances, the good will of his people, deſerue not to ſuffer thy ſelſe to be muffled like a beaſt, thou art feared more then loued, thy friends flatter thee, and thine enemies tell thee moſt thereof, feare not fooles, neither harken to the wicked any more, but follow the counſell of thy predeceſſors, ſeeke peace with thy neighbours, and make warre vpon him that ſeekth to giue a blow with his foote againſt thy throane.

Geneua, thou that haſt ſo great a part in theſe publike miſchiefes, not for thy greatnes, but for that of thy enemies, I will place thee in this rancke, they haue a great ſpight againſt thee, and reſerue thee for a breakefatt for the great bird, thou needeſt not feare him, I, he will be aſhamed to thinke thereon, vnles it be to giue thee to one of his vaſſaules, but to preuent it, I will tell thee how thou muſt feare the enemies, liue in continuall diſtruſt, leaſt they make thee riſe before it be day: employ thy friends,

and good neighbours, fortefie and fill thy ſelfe with good munition, and aboue all things, liue in vnitie together, hearken vnto all thoſe that giue thee good aduiſe, and vſe it wiſely, haue an eye to ſome of thy inhabitants, fearing leaſt that vpon ſome occaſion they ſhould ſeeke to win the fauors of their Lord, by the loſſe of your heads.

Great King Monarch of *France*, if you will ſhun the meanes that your ſcepter may not become ſubiect to him that is your enemie, and be of ſo good a houſe as your Wife, harken not to deceitefull words, you muſt exterminate your rebellious ſubiects, for thoſe are the vailaines, that ſtirre you vp againſt *Dauid*, and not the Lord, It is the double duckets of *Spaine* that ſpeake, and not the good Counſelors of the late King your Father, thinke vpon making puiſant warre againſt your enemies, that vniuſtly with hold your goods, and not againſt your Children, that dayly pray vnto God, for the maintenance of your Crowne, who is it, that with holdeth the *Ranilliac* knife, and the Spaniſh ſword, but the prayers made to God, which thoſe poore Huguenots, and their good friends the faithfull *French* Catholikes poure out before the Throane of him that diſpoſeth of Kingdomes.

King of *England*, you that haue long hands, cut out the tongues of thoſe flatterers, that exalt you as a god, and onely praiſe your wiſedome, and tell you not the truth, doe you not ſee that *Ægipt* periſheth, becauſe you ſaue vs not, will you be loſt? Wake out of your ſlumber, giue your ſeruant the pen, and take the ſword in hand, to that end you are called of God, make your name to be feared, deface the blame that is layd vpon you (whether it be true or not, I will not ſpeake it) for not helping and maintaining your owne blood, feare the force of the auncient enemy of your Country, and take heed that for want of exerciſe abroad, you haue not ſome thing to doe at home, deny not (for want of action) that moſt reuerent name of Protector of the Church, which you aſcribe vnto your

ſelfe

ſelfe, and not to become ſubiect vnto *Spaine*, ſhew your ſelfe to be King of *England*.

Chriſtians excuſe the boldnes of an old man, his gray heares bereaue him of the feare of death, he hath not ſought to offend God, deſpiſe ſigneuries, muchleſſe to cauſe bloud to be ſhed, but rather to preuent the ſtorme which he ſeeth comming, and feareth that which is to come, by that which is paſt.

I beſeech him that was before all beginings, to looke downe from heauen vpon his poore deſolate people, to hearken to their prayers, to clenſe their teares, to draw his hand out of his boſome to ayde his ſeruants, to maintaine peace in his Church, to preſerue the States in their iuſt right, to abate the pride of thoſe, that ſeeke to incroach vpon other mens inheritance, and to giue grace to vs all, to acknowledge the Scepter of his Sonne, to fight vnder his banner againſt Sathan his enemie, and after the victorie to make vs perticipants in the Crowne of Glory.

FINIS.